

# 摘 要

台灣在優勢民族（漢族）主導下，少數又弱勢族群～原住民族，一直過著犧牲奉獻的生活。而族群同化、聯姻與自我意識建構下，新一代的原住民青少年更是過著自我認同的世界。他們多數勇於承認自己的身分，但是更時常懷疑自己認知族群的能力。到底台灣原住民青少年在新世紀來臨時，是如何地認同自己（與我族）？或是受到他人（或他族）認同？他們是如何區分彼此？他們所建構的族群在哪裡？他們的原鄉感是什麼？是山地部落、都市部落還是另類飛地（enclave）？許多的問題皆值得投注心力表示關心。本文即是透過對台灣原住民青少年第一手的調查，以問卷量化與深度訪談的方式，在近二千筆資料中發現個案進行訪談了解真相。

本研究發現現今原住民青少年在其父母、祖父母與外祖父母族群聯姻的影響下，以及政府相關原住民政策主導下，再加上外出求學的遷移與生活環境的改變，種種因素交互作用，使得台灣原住民青少年有著全世界非常複雜又獨特的族群認同。此外，台灣原住民（族）離開原鄉部落的人已越來越多，本文調查得知高達四成七的原住民青少年目前是生活在非原住民鄉鎮市。這些住在都市的原住民青少年有的是隨著父母的遷移來到都市，有的是因為求學而遷出原鄉，有的是本來就在都市出生生長。雖然這些集居於都市的原住民青少年各有原因，不過他們也面臨到共同的困境，族人在哪裡？原鄉是什麼？他們缺少與族人的互動，失去原鄉部落的環境感覺，聽不到熟悉的母語聲音，所以母語聽說能力低落已是居住於都市地區的原住民青少年不爭的事實，而返回原鄉部落更是他們希望但是又害怕的地方。越來越多的原住民（族）持續遷出原鄉，而維繫著他們彼此認同又互相扶持的就是信仰，藉由基督與天主的力量，無論是身在於原鄉或都市的原住民青少年，都在教會中找到心靈的寄託，族群生存的力量以及自己未來的方向。

本研究所調查的原住民青少年人數與其母體總人數比例一般，各族間有著顯著的差異，其中阿美族、泰雅族、排灣族與布農族即佔去總人數的七成五以上。因此，對於達悟（雅美）族、邵族、賽夏族、卑南族、噶瑪蘭族、鄒族、

魯凱族、太魯閣族等而言，可謂是少數民族中的少數民族，對於這些人數更少的原住民青少年，他們所面臨的面題將更迫切，因為這些原住民青少年經常在學校裡跳著他族的舞蹈，學著他族的母語。即使能學到我族的語言，問題是我族在哪裡？誰在說我族的母語？說我族母語的人在哪裡？許多的問題亟待解釋，台灣南島民族的下一代無法等待，因為真正的原鄉部落越來越少，會說族群母語的人越來越少，懂得族群文化的人逐漸凋零，而新生的原住民一代在族群聯姻、政府政策、生活環境等影響下，更隨時改變著自己的族群身分，認同有利於自己的族群標誌。本文期待未來能搜集到更多的樣本，尤其是針對族群人數少的原住民族，進行更深入的調查與訪談。其次筆者將延續調查，繼續追蹤已受訪的原住民青少年，筆者將親自驗證在時間的催化下，台灣南島民族的下一代如何認同自我，並在他族的認同下永續發展。

**關鍵詞：**族群、認同、地方、台灣原住民青少年



# Abstract

The superior people, i.e. Han people, has been dominating in Taiwan where the minority groups, i.e. the indigenous people, live a sacrificing and devoting life. And because of such reasons as assimilation of races, inter-race marriage and construction of self-consciousness, the new generation of the indigenous youth lives in a world with issue of self-identity. Most of them are brave to hold themselves out as indigenous people. On the other hand, they occasionally doubt their own ability to identify the race. How do Taiwan indigenous youth identify themselves (and their own race) on earth when the new century is coming? How others (or other race) identify them? How do the indigenous youth belonging to different races identify each other? Where is the race they construct? How do they feel about their original town? Do they think mountain tribe, city tribe or enclave is their original town? All of these questions are worth our full attention and concern. The study explores these questions by contacting the indigenous youth to get first-hand information. In addition, the study is conducted by means of quantification of questionnaires and deep interviews which contain around 2,000 pieces of information so as to find the truth.

The study finds that the indigenous youth have quite complicated and special ethnic identity in the world resulting from the following reasons: inter-race marriage of their parents and grandparents, the government policy on the indigenous, the pursuit of study outside of their tribes and the change of living environment. In addition, more and more indigenous youth leave their original towns. The study discovers that forty-seven (47) percent of the indigenous youth currently are living in non-indigenous cities. Some move to the cities with their parents. Some move out of their original towns for study. Some grow up in the cities. Though the reasons for which the indigenous youth live in the cities differ, they all face identical difficulties. Where are their tribal people? What is the original town? They fall short of interaction with their tribal people, lose the feeling about the original town and cannot hear familiar mother tongue. Therefore, it is an indisputable fact that the indigenous youth who live in the city are bad at listening and speaking of their mother tongue. They, on one hand, wish to return to their original towns but, on the other hand, they are afraid of going back. More and

more indigenous people (tribes) keep moving out of their original towns. The matter that puts them together and supports each other is their belief. Through the power of the Christ and God, the indigenous youth, no matter they live in the original towns or cities, all find their spiritual solace, the power of tribal existence and future direction in the church.

The study looks into indigenous youth of different tribes on a pro rata basis determined by the percentage of the population of each tribe. The result of our survey varies greatly depending on each tribe. Amis tribe, Atayal tribe, Paiwan tribe and Bunun tribe represent seventy-five (75) percent of the population. In contrast, Yami tribe, Thao tribe, Saisiat tribe, Puyuma tribe, Kavalan tribe, Tsou tribe, Rukai tribe and Truku tribe are minority tribes of the minority tribes. For indigenous youth in these minority tribes, they are faced with more urgent issues because they frequently have a dance belonging to other tribes and learn language belonging to other tribes. Even they can learn the language belonging to their own tribe, the questions exist. Where is their own tribe? Who is speaking language belonging to their own tribe? Where are the people who speak the language belonging to their own tribe? There is a great deal of questions needed to be explained. The new generation of the Taiwan indigenous people can no longer wait because there are less and less real original tribes, fewer and fewer people can speak their tribal language and people who understand the tribal culture are dying. Moreover, the new generation of the indigenous youth is changing their identity from time to time and recognizing the tribal identity advantageous to themselves by reason of inter-race marriage, government policy and living environment. The study wishes to collection more samples in the future, especially those of the minority tribes, and conducts more profound survey and interview. Additionally, I will continue the survey and keep track of those interviewed indigenous youth. In so doing, I will personally verify how the next generation of the indigenous establishes their self-identity and keeps sustainable development under the recognition of other tribes as time goes by.

**Keywords: Ethnicity, Identity, Place, Taiwan Indigenous Youths.**